

4/10/22 - John 18:28-19:16a - "What is Truth?"

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 10 April 2022

Preacher: Brenton Beck

- [0 : 0 0] Over the past several weeks, we've been charting out our course through the Gospel of John. This stretches out several, several months as well as we've been going verse by verse through the Gospel of John.
- And we have arrived at the passage today. Jesus has just come out of the Jewish trial that was late at night throughout the night.
- And that is when Peter's out in the courtyard denying Jesus, rejecting Jesus. And that is also when the Jews decide that his fate is sealed.
- And we are led to the Roman trial today. And today, it's interesting, it's Passion Week. It's considered Passion Week on a lot of Christian calendars.
- And this would be Palm Sunday. This is a Sunday when many churches are preaching that message about the arrival, Hosanna in the highest, right?
- [1 : 1 1] And the arrival of the king into Jerusalem. And we've covered that text several weeks ago, but that overtone of kingship still exists even in our text today, providentially speaking.
- Here we are at John chapter 18 and 19. And as we enter into Palm Sunday, what's known as Palm Sunday, our series is brought to this critical point.
- And the text reveals the world's hypocrisy. It reveals the betrayal, the utter betrayal of Jesus Christ as well.
- We are going to be sitting front row, as we just read, and as we are going to study, front row in this Roman trial, also known as the Gentile trial as well.
- And we will see again, just like the Jewish trial, and as Cindy Lauper sings, the true colors are shining through, right?
- [2 : 1 1] You got the Jewish true colors shining through. You got Peter's true colors shining through. And now, none other. We will see the Gentile colors shining through as well, right?
- And so, this passage today, we're going to see and study the various dialogues between Pilate and the Jewish nation, Pilate and Jesus.
- And if I could simplify this massive text into three sections, I'm going to do that for you. You have three movements in this text.
- While it's a lot of words, a lot of verses, we can simplify the structure into three movements of a questioning, like an interrogation portion, a settlement, an attempt of a settlement, and then the final sentencing.
- So, those are the three movements that we're going to see in the text today. So, buckle up. And I think the best way of doing this today is to just lay out the narrative for us and spend about 10 to 15 minutes just laying out the narrative of what John is saying and communicating to us in this and observing those three different movements.
- [3 : 2 6] And so, we'll do that. And it's interesting, and I want to point this out on the front end, that John records many questions between the Jewish trial and the Roman trial today.

And we are also going to see one question that Pilate asks that seems to be the echo and the shockwave throughout the beginning of this trial and through the end.

And Pilate asks, what is truth? Truth. Within this passage, John reveals significant truth, specifically of who Jesus is.

So, we're going to dive in. Let's explore together of John's story and what he's telling regarding who Jesus is and allow this story to challenge us in our lives of what truth is to us today.

Now, two notes of consideration. Number one, this has graphic detail, and I will not be reserving my words in explaining that graphic detail. So, just be prepared and forewarned about that.

[4 : 34] And the second thing is, we got to pray. So, let's pray before we go into the study of God's word. Let's pray. Father, thank you for your word.

And this is a heavy text to consider this very moment in time unraveling at a certain point in history.

That such horror could be experienced. That such betrayal could be experienced. And Father, we ask at this time that we look upon your word not as just a distant reality, but this is something you're communicating throughout the ages and bringing into our lap and upon our minds today.

Let our consciences be rattled by the word from Pilate of what is truth. And we pray this to change us and transform us today.

We pray this in Jesus' name. Amen. The sermon title today is That, What is Truth? And so, like I said, I'm going to take this into three different sections and simplify this passage.

[5 : 55] I think for the sake of clarity, I'll also read the sections of passage as well so we understand what's going on. So, the first section, we see the interrogation of Jesus. And that's within these verses on the screen.

And so, we see this introductory sort of comment from John. And let's lay this out real quick before we unpack it of what it means. Verse 28 says, Then they led Jesus from the house of Caiaphas to the governor's headquarters.

It was early morning. They themselves did not enter the governor's headquarters so that they would not be defiled but could eat the Passover. John sets up the scene for us.

Just an introductory remark gives us a time, gives us a location, gives us the disposition of the Jewish people. They want to not be defiled. And so, they're not intermingling with Gentiles, good Jewish people, right?

And so, this starts out with a movement. And I forgot to mention this too. There's a lot of movement between Pilate going out, Pilate going in, Pilate going out to the people.

[7 : 00] So, center stage, backstage. And so, Pilate goes out, center stage to the people. And we see in verse 29, So, Pilate went outside to them and said, What accusation do you bring against this man?

They answered him, If this man were not doing evil, would we have delivered him? Would we not have delivered him over to you? And Pilate said to them, Take him yourself and judge him by your own law.

The Jews said to him, It is not lawful for us to put anyone to death. This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die.

The trial begins in verse 28 and 29. The Roman trial. And Pilate inquires of the accusations.

What are we dealing with here? What are the accusations? Looking at Jesus being a meek, a humble individual. He's probably baffled that any of this is going on, I would imagine.

[8 : 04] And we kind of enter into the subtle tension between the Romans and the Jewish people. The Romans are basically over the nation of Israel. They have to pay laws.

There's a very tense dynamic between the Jewish people and the Roman government. And so we kind of enter into that with the smart aleck response in verse 30. Do you see that?

To Pilate's question, he asked for an accusation. And almost like in sarcasm, they're like, Well, are we people to waste our own time essentially to bring somebody to you?

No. He's done evil, right? And so Pilate wants to kind of just like, Okay, you Jewish people, just go away. Deal with it yourself. There's no way that any of this needs to be a big scene in this time.

And so you see these tones of flattery as well. You see the Jewish people saying, But we need you. We can't put anyone to death because we're good Jewish people, right? We don't want to do anything that could possibly, you know, send us to exile and then all of a sudden betray the Roman government.

[9 : 18] We want to be good Jewish people. And there's just like buttering and sense of tension. It's a really interesting dance of words and interaction here. And John interrupts the dialogue.

We have to remember that the Jews have had their minds made up about what to do with Jesus for quite a long time. They knew they were going to put him to death a long time ago, a whole week ago in the passage time.

And they must kill Jesus. And in order to do this, they would have to convince Pilate of the same. And so they are on a mission to convince this man. And John interrupts the dialogue here with a commentary in verse 32 to highlight the fact that what was illegal for Israel and what was less desirable for Pilate, as we can see, would still be accomplished through Roman crucifixion as Jesus Christ has spoken and detailed.

And so this whole movement takes Pilate. He's got the information. He's got the intensity. He's got this buttering up Jewish people. And he's like, I could imagine the frustration just like, what is this all about?

And so he goes back, right? In verse 33, it continues. So Pilate entered his quarters again and called Jesus and said to him, are you the king of the Jews? And Jesus answered, do you say this of your own accord or did others say it to you about me?

[10 : 50] And Pilate answered, am I a Jew? Your own nation, the chief priests have delivered you over to me. What have you done? And Jesus answered, my kingdom is not of this world.

If my kingdom were of this world, my servants would have been fighting that I might not be delivered over to the Jews. But my kingdom is not of this world. Pilate said, well, okay, logically, it sounds like you are a king.

You have a kingdom, right? So you are a king. And Jesus answered, you say that I am a king. But this purpose, for this purpose, I was born. And for this purpose, I have come into the world to bear witness to the truth.

Everyone who is of the truth listens to my voice. Pilate said to him, what is truth? Frustrated, he was at this time.

Pilate finds himself, again, sort of with this act of words. Not only the Jewish people have kind of turned the accusations back on Pilate. He finds no solace even with Jesus.

[11 : 49] Jesus turns the words back on Pilate as well. Pilate has supremely very little control in every sense of the equation here. He finds himself being interrogated by Jesus too.

Jesus' response caused Pilate to question himself. Okay, what led me to think that he's the king of the Jews? Was this a manipulation tactic from the Jewish people?

I think so. Or is it something that he personally feels? And so Pilate's rule here we see is providentially being challenged, not only by the Jews, but also Jesus Christ.

And this makes us pick up on a little frustration. Am I a Jew? Just tell me, Jesus. What have you done? Why all of this? In verse 36 and 37, Jesus enters into the most laid out dialogue in this entire passage.

And he details his kingship. His kingship is not of this world. His kingship and his reign is to bear witness to the truth.

[13 : 06] That is not Pilate's. How Pilate uses his authority at all, right? Jesus comes counter to how Pilate is handling himself.

His kingdom's not of this world. And his reign is to bear witness to the truth. And the echoing moment of this passage, Pilate asks, what is truth?

And we see Pilate go into this next section of passage. This attempted agreement in verse 38b. After he said this, he went back outside to the Jews and told them, I find no guilt in him.

But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the king of the Jews? And they cried out again, not this man, but Barabbas.

Now Barabbas was a robber. Pilate returns out to reveal the ridiculousness of this entire trial, similar to the ridiculousness of the Jewish trial.

[14 : 21] And declares Jesus Christ innocent. And as Pilate inquired, what is truth? Well, there you have it. Jesus is innocent. You have it right, Pilate, right?

His authority could have ended there. This whole thing could have ended. He could have released Jesus because he had the authority to do so, right? But Pilate makes a wrong move here and falls into a trap.

Maybe in hopes of relating to the Jewish people. Maybe to get more favor from them and maybe draw some popularity from them.

He relates to something that he knows little about. And actually, it's not even in the Bible. So it would appear that Pilate trapped himself into convicting Jesus Christ by making a bogus substitution that was not even required.

According to some bogus Jewish tradition. That is not found anywhere. Pilate says, Right where they want him.

[15 : 55] For Pilate to back out of this now, it would create an uproar in the city. Caesar would find out about it. Pilate would be gone. And they got Jesus Christ bound in chains and also Pilate bound in chains.

No longer Pilate is acting on his own will, but the will of the Jews. And if we know anything about the providence of God, it is also by the providence of God that he and everyone is being bound.

It's interesting the play on words as well, too, with Barabbas. Because this is Barabba. This is a name that designates the son of a father.

Just a general anonymous man. But John gives you some insights. That they would rather trade the son of a father, this anonymous guy in jail, for the son of the father.

And we see also that John describes the kind of man he is. It's the details in John's gospel. That Barabbas was an anonymous man.

[16 : 58] But not only that, he was a robber. And so the Jewish people would rather trade a robber for the giver. They would bind the one who would give life versus the one who was taking life away from other people.

And so we see this. This is a very tense moment in this trial. And it leads us backstage in this tactful manipulation.

And so then Pilate, feeling cornered by his own words, he thought it was going to go well. It didn't. What's he do next?

Verse 1 in chapter 19. Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe.

They came up to him saying, Hail, King of the Jews, and struck him with their hands. Without too much detail from what's going on center stage to what's going on backstage and the painful scene that's ensued.

[18 : 11] I imagine Pilate was hoping to release him based on a substitution. Now Pilate hoping to, if I could just prove to them that I have the authority and I'm reigning over this land, I'll just give him a punishment of flogging.

And just say, according to his public act of chaos and causing all this uproar in the city, this would justify such a flogging and attempt to prove authority and make Jesus maybe appear like a non-threat to the Jewish people.

Through shaming. One thing we know about flogging, it's much more known in Jewish and Roman culture, is that this punishment was absolutely brutal.

I mean, the Roman flogging was much more brutal than the Jewish flogging. The Roman flogging was actually regulated by God's law in Deuteronomy 25 of 39 lashes maximum for somebody.

But Roman flogging, they could do it all day long. And often people wouldn't make it off of that stump that they would be flogged upon. This was a graphic instance that the Passion of the Christ, if you've seen the Passion of the Christ, captures so vividly in just literally chunks of skin and chunks of flesh being ripped and flung and blood flying.

[19 : 55] It was a cat of nine tails that would rip and actually grip his razor blades inside of your skin. And they would pull it away and they would rip your flesh and be ripping your flesh off of your body.

It was brutal. Absolutely brutal. Jesus suffered pain through flogging. He suffered humiliation through the crown of thorns and robe.

He suffered shame through their hailing King of the Jews following with a punch in the face. What is John revealing? Same thing that we were seeing in the last trial.

That Jesus Christ's blood that was poured out is a physical representation of man's sin. Last week it was just for the Jews.

But now we see it for the Gentiles as well. Not only true for the Jews, but true for the Gentiles. And if by any way of writing, this is the point.

[20 : 58] The whole world essentially is rejecting Jesus. The light has come into the world. And the world loved the darkness more than the light.

And this is happening right before our eyes. Let's look at the last section of the sentencing. The sentencing of Jesus in verse 4. Jesus is being brought out.

Pilate said to them again, See, I am bringing him out to you. We see a little bit of motive in verse 4. Bringing him out to you so that you know that I find no guilt in him.

This is enough in other words. This guy is not a threat to you guys. Look at him. He is barely alive. Dripping in blood. His flesh is removed. Marred beyond recognition.

And Jesus came out. Wearing the crown of thorns. And the purple robe. Pilate said to them. Behold the man.

[21 : 58] If they don't want to call him the king. He will refer to them how they refer him. Behold the man. Whoever he is. And when the chief priests and the officers saw him. They cried out.

Crucify him. Crucify him. And Pilate said to them. Take him yourself and crucify him. For I find no guilt in him.

Can't you sense the frustration in Pilate? That he doesn't understand what is wrong with these Jews. And the Jews answered him. With a tactful little card that they've been holding out.

That they could have revealed in the front end. But they saved for a time if they needed to pull it. We have a law. And according to that law. He ought to die. Because he made himself the son of God.

And when Pilate heard this statement. He was even more afraid. Behold the man. Behold utter humiliation.

[23 : 03] Behold innocence. Jesus Christ ripped to shreds. A presentation that Pilate would have hoped would have been enough.

To let the guard down of the Jewish people. Isaiah 52 14 prophesied about his appearance. His appearance was so marred. Beyond human resemblance.

And his form. Beyond that of the children of mankind. Behind. The man in the last trial is unrecognizable of the man in this trial.

By the fear. The sure brunt force of the Roman government coming upon his flesh. And the bloodthirsty Jews proved to be unhappy until his heart stops beating.

As I imagine. At this point. A riot's breaking out. As they pulled that. That last card. In hopes of trapping Pilate into doing his will.

[24 : 07] And. The fear. As John puts it. Is lodged upon Pilate's conscience. Even further. As he is barely holding this entire trial. Together.

The authority that Pilate had going into this trial. Is slowly slipping away. He's losing utter control in this trial. And it appears the Jews have tactfully revealed the evil.

It's being. It's blasphemy that they've been holding on to. According to Leviticus 24 16. Jesus is committing blasphemy. And the Jews withheld this until this useful moment.

And turned this trial from all political. To religious. Jesus. And here we are. Backstage again. Pilate returns to Jesus. In fear.

In verse 8. He entered into his headquarters again. And said to Jesus. Where are you from? But Jesus gave him no answer. So Pilate said to him. You do not speak to me.

[25 : 03] Do you not know that I have the authority to release you. And authority to crucify you. And Jesus answered. You have no authority. Over me. At all. Unless.

It had been. Given to you from above. And therefore. He who delivered me over to you. Has greater. Sin. It's like. Pilate gets a rebuke. In Jesus Christ's silence.

Right? As if Pilate's. Fear that he has. That you could probably sense. You can usually sense. When people approach you. And they're fearful.

Could you imagine. Could you imagine the fear. Of knowing that he has a. Political riot. Going on outside. And it's almost as if his silence.

Attests. To the answer that. Pilate already knows. Based on his question. Pilate flexes. His authoritative muscles. One last time. And Jesus responds. In this theological.

[26 : 00] Rebuke. That. Any. Authority. That. Pilate thinks he has. Has been given to him. Theological reminder. For us. Even today. With our. Rulers.

Of our land. It was given. By God alone. And this crushes. Pride. Verse 12. As we're entering the ends. Then. From then on.

Pilate sought to release him. From then on. Pilate had in his mind. How do I get out of this? How do I release him? Sought to release him. But the Jews cried out.

If you release. This man. You are not Caesar's friend. Everyone who makes himself a king. Opposes. Caesar. Pilate could hear the. Riots going on outside.

Couldn't he? Manipulation continues. Release Jesus. Or you're not a friend of Caesar. Jesus is an abomination. To Caesar's reign. The time is almost here.

[26 : 58] What will Pilate do? And guess what? This was the. The Roman trial. Seems as if. The Jews had their trial last week. Peter had his trial.

Last week. Pilate's actually on trial here. What will Pilate do? And back out in a. Last swing. Of narration here. Having.

Greater. Political fear. Pilate. Pilate. Pilate delivers. Jesus. To be crucified. And the Jews. Having greater political control. Utterly betray. The son. Of God.

And we see. So Pilate. Heard these words. He brought Jesus out. He sat at his seat. And. Now it was. The day of preparation. Of the Passover. It was the sixth hour.

He said to the Jews. Behold. Your. King. And they cried out. Away with him. Away with him. Crucify him. Pilate said to them. Shall I crucify your king?

[27 : 52] And the chief priest answered. I have no king. But. Caesar. So he delivered him over. To them to be crucified. Just like we saw last week.

It was the pride of man. That held Jesus on the cross. And it's the pride of man. That's leading Jesus Christ. To the cross right now. And we're going to land the plane. In the. Passage.

Right there until Friday. For Good Friday. As we travel. Back. Through this series.

John has been. Communicating to us. Through. God's word. Through the Bible. Of what truth is. Traveling back through the series.

We can see that Jesus Christ. Clearly has. Indicated. That he is the fulfillment. Of. The Jewish. Jewish feasts. The festivals.

[28 : 55] He is the fulfillment. Of all of those. But there's one more fulfillment. That it seems. As if John. Is making. Clear. In these last days. Of Jesus's life.

We'll just say. Last couple hours. Of Jesus's life. That he is not only. The fulfillment. Of all of that. He is also. The fulfillment. Of the Passover. Look with me.

Of what. John has been. Indicating. This goes all the way. Back to. John chapter 2. When he was. Cleansing. The temple. It was the Passover.

Of the Jews. That was at hand. It's like that. Melody. Of a song. That keeps repeating. It repeats again. In John 6. When he fed. The 5,000.

The Passover. Of the Jews. Was at hand. And that melody. Again. Comes. Right around. The corner. Again. In the. The. The week. That led us.

[29 : 50] To where we're at now. In John 11. 55. When the Sanhedrin. Was assembled. To kill Jesus. And Jesus. Retreats. To Bethany. It was. As John puts it.

The Passover. Of the feast. Was at hand. It's that echo. It's that reverberation. It's that chorus. That repeats. And repeats. And repeats. And three times.

And we see. That this past week. Of the Passover. Has been. Going on. As John has slowed down. The pace. He's hit the brakes.

He was flying. Between a couple chapters. But he. Slowed down. From sixth gear. Down to first gear. He's going. 25 miles an hour. Through.

Canfield. Ohio. Right. He is. Going slow. You're observing. The surroundings. And he's. Highlighting. The time. Of this.

[30 : 43] Passover. And with the help. Of John's commentary. Of the Passover. We receive. Insight. Into. Pilate's. Buckling. It was the sixth hour.

Of none other. Than the day of preparation. For. The Passover. This is. About. Twelve o'clock. When Pilate.

Buckles. The sixth hour. And so. Twelve o'clock. This would mean. That John is setting up. A chronological sequence.

Of events. That makes the very hour. That Jesus Christ. Is lifted up. Upon the cross. Outstretched. Pierced. And shattered.

And broken. Is the very same time. Of which the Jewish nation. Entire nation. Is going to be. Slaughtering. Their lambs.

[31 : 39] For the Passover. In other words. The atonement. That the Jewish nation. Desired. To be fulfilled.

Through the. Through the breaking. And the killing. And the slaughtering. Of the lambs. Is now. Seen. In the crucifixion. Of Jesus Christ. And John is saying. Look at the cross.

Jesus Christ. Is. The lamb. Of God. Amen. This is. Emphasizing. What he's been. Communicating. Through the entire.

Gospel. And we see. That. What is truth. As he's been. Indicating. Jesus Christ. Is not only. The I am. He's not only. The fulfillment. Of all these. Laws.

And these rituals. And these feasts. Jesus Christ. Is the. King of kings. His kingdom. Is not. Of this world. He is. Also. The lamb.

[32 : 33] Of God. In that instance. As the. The king. And we also see. He's the. He's the. The lion. In the kingly ship. And he's also. The lamb. Of God. He's the lion.

He's the lamb. He's innocent. In every way. And gave himself. Over to death. To set us free. As our. Substitute. He's the object.

Of our. Humiliation. Think about that. And he died. For us. John. Is making it. Clear. By emphasizing.

Passover. Crystal clear. The case that. The Jewish people. Are delivering. Jesus over. To death. It is indeed. The entire. World. It's not just. The Jewish nation. Anymore.

They have brought. In a co-conspirator. And that's the. Other half. That's the other people. The outside people. The lawless people. The people that. Don't know. The nation of Israel's.

[33 : 29] History. This is. Something that the Gentiles. Are now being brought. Into. And they are co-conspirators. And it had to be so. However. In order that.

Jesus Christ. Might be. The deliverer. Capital D. Deliverer. For his. Deliverers. Lowercase d. How? The world's corruption.

Their system of. Metrics. To determine. What's right. And wrong. Guilt. And innocent. Truth. And false. Is providentially. The means. Of God's redemption. To restore.

That very corruption. And God. Is at work. Even in this. Time. Jesus Christ. Has not lost. Any control. Of any trial. Or any instance. Of truth bearing.

He is. Merely. Laying. His life. Down. As a substitute. For mankind. According. To what God. Had promised. All throughout scripture. The Passover.

- [34 : 25] Is turned upside down. This authority. That Rome has. Is turned upside down. You see that in the Passover. Think about this. For a moment. The. Metrics.
- Of guilt. And innocence. That. And. That. Pilate. Participates. In. In a sense. Pilate. Is participating.
- In the Jewish Passover. When you look at Jesus. Being the Lamb of God. As he delivers. The Lamb of God. Over to the high priest. Right.
- And this is. Pilate. Taking part. In something. That he knows little about. And he doesn't even know. About it yet. The authority. Is turned upside down.
- Jewish was a basal state. Under the foreign. Roman. Empire. The former. Former. Foreign Roman. Governments. And now. The Roman governments.
- [35 : 21] As co-conspirators. Are finding. Themselves. Oh. We are under the. Foreign power. Of the monotheistic. God.
- That they can throw aside. All of their. Little g gods. And they can. They can finally. Attest that. What they're actually doing. They have no authority.
- As Jesus indicates. Why would any of this. Take place church. Why would the world. Seek to kill Jesus. A man who is clearly innocent.
- A man who. Wrongfully was flogged. A man who. Wrongfully hung. Upon. The cross. This was the truth. That Pilate seeks. This takes us back.
- To chapter 8. In verse. 31. A message that. Why the world. Would seek to kill Jesus. Because he challenged. He challenges. Our reality. Of freedom. The world's reality.
- [36 : 16] Of freedom. Of what it means. Also to be members. Of the family of God. And acceptance. Of his. Divinity. As the sermon title. Suggests. What is truth.
- Guess what. We got it here. The world's hatred. For Jesus Christ. Is greater than. His innocence. The world. Utterly. Hates. Jesus. Christ.
- What's truth. Today. His. Substitute. Was not sufficient. To. Satisfy. The world's hatred. For him. Not even a substitute.
- Of Brabus. But. His substitute. Was. Sufficient. To satisfy. The wrath of God. On our behalf. The humiliation. And suffering.
- That Jesus. Endured. Would. Reveal. Man's glory. Roman's glory. Look at our. How we can. Make a man. Suffer. And we can. Make a man.
- [37 : 10] Bleed. You know. This. This is in store. For you. If you. Act out. Upon us. The strong. Roman government. But. What. Humiliation. And suffering. Do. Is actually.
- Reveal. God's. Glory. And we see. Also. The. The. The fact. That. His death. Was the means. Of concluding. The. Wrath of man.
- All of a sudden. Man. Is satisfied. Jesus. Heart. Stopped. Beating on this earth. He dies on the cross. He's put in the tomb. Well. It's his death sentence. That is the means. Of. Not only concluding.
- Man's hatred. But introducing. God's love. In the fullest sense. What is truth? Jesus Christ. Is king. Jesus Christ.
- Is the lamb. Of God. Is he your king? Is he your. Lamb. Of God. The good news.
- [38 : 04] Of the gospel. Is to understand. That Jesus Christ. Very purpose. His very purpose. On this earth. Was to bear witness. To the truth. Everyone.
- Here today. Needs to listen. To that. In essence. It's not a matter. Of what. Is truth.
- If Jesus Christ. Is truth. Then it's a matter. Of who. Is truth. That Jesus Christ. Was our substitute. That satisfied.

The wrath of God. For us. That Jesus Christ. Was humiliated. On account. Of us. And that.

He was sentenced. To death. So that. We might be set. Free. From death. This is. Truth. In.

[39 : 00] Who is truth. Not what. Who. What does this look like. In your life. Well number one. It's definitely going to look like. A narrow road. In this life.

If what John. Has accounted for. In his gospel. All this time. This means. That when you see. The. The. The world's. Philosophies.

Of inclusion. And. And universalism. And just be a good person. You be you. I'll be me. Good vibes. And we all go. To heaven.

Right. That is wrong. Absolutely wrong. And it would be the most. Unloving thing. For us. As a. As a Christian church. That believes. The very words.

Of which we preach. To ever. Allow. That message. Of the gospel. To not leave. Our lips. In hope. That this. Person. Will come.

[39 : 54] To faith. In Jesus Christ. That their philosophy. Will be turned. Upside down. By the. Radical truth. Of the gospel. This is what it means. This is what it means. In our lives. It's a narrow.

Road. And that. The world. Despises. The world. Despises. A narrow road. And their angle. Will rise. Against you. As God love. Rises. From you.

We must remember that. We must also remember that. A life given. In surrender. To Jesus Christ. Can very well. Lead down. Various roads. Of similar. Humiliation.

Of similar. Shame. Of similar. Pain. Of similar. Even. Death. However. We are assured. That even amid. The most. Horrific. And embarrassing. Humiliation.

We could ever experience. That we would become. Then. Vessels of God's glory. His power. Is made. Strong. In our weakness. And so in that.

[40 : 49] We come to the cross. We come to the cross. We lay our anxiety. At the cross. In this life. We lay our trauma. At the cross. We lay our. Our doubt.

We lay our hatred. We lay our insecurities. And we become confident. In releasing the grip. Off of ourselves. And trusting in the grip. That Christ has. Upon our lives.

This is what it means for us. And then finally. This means. Faith. In Christ. Alone. Faith. In Christ. Alone. That through our submission.

To the truth. Of Christ's submission. To death. We are then. Admitted. To the kings. Of eternal life. The keys. Of eternal life. The hope.

Of glory. And forgiven. By. The almighty God. Because as Isaiah says. By his stripes. We are healed. They're not talking about your wallet.

[41 : 44] They're not talking about your bank account. They're talking about life. And death. This is what Christ accomplished for you. May we hold on to what is true. In a world.

Full of lies. Let's pray. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.